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The Missionary Workshop

Addresses delivered before the Eastern Missionary Convention of the Methodist Episcopal Church, Philadelphia, Pa., October 13-15, 1903

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YOUNG PEOPLE AND MISSIONS
THE MISSIONARY WORKSHOP

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The Missionary Workshop.

THE PRESIDING ELDER.

THE MISSIONARY RESPONSIBILITY OF THE PRESIDING ELDER.

By REV. WARD PLATT, D.D.

"LIKE elder, like district." In missionary endeavor a district may be considered as a single great pastoral charge on which there may be as many assistant pastors as churches. In the work of missions the district and not the church is the natural unit. Each church works out its part of the district plan emanating from the presiding elder. In this he is the proper leader. His

position at the head of the district and his intimate relations with pastors and churches tend to turn all toward him as the one about whom the district will rally. He is also recognized as the connecting link between his district and the Missionary Society, he being in vital touch with both. His leadership does not rest upon authority, but upon a fitness born of a knowledge of the situation.

By way of illustration there is presented in outline a campaign carried out on the Buffalo District in March and April of 1903. The campaign consisted of twenty-four conventions, five city Epworth League group meetings, and a general exchange of pulpits throughout the district. There were enlisted in this service more than sixty preachers and laymen, who gave a total of more than one hundred and fifty addresses, in addition to the sermons preached in connection with the missionary pulpit exchange. The convention work naturally

divided into two parts, that of city and out-of-town, and in the latter the greater amount of work was done.

The aim was educational, and while all culminated on Easter Sunday with its missionary collections, yet there was a looking beyond this with a view to inaugurating systematic instruction in missions and Christian stewardship. The work was so planned that in charges outside the city no group meetings were held. Each charge, with few exceptions, was visited, and if there were more than one appointment a convention was held, with one exception, at each. In other words, the convention went to the people.

With but two exceptions afternoon and evening sessions were held with several speakers. Four o'clock was the Sunday school hour, and the children were told the importance attaching to them in the work of world evangelization. More than one

third of our Missionary Society's receipts by collections came last year from the Sunday schools. Hence the scholars were invited in for consultation about their Easter and monthly collections. They were interested listeners, for, before the convention, Easter envelopes had been given out to be returned on Easter day with individual offerings. The first hour of the evening session was devoted to an Epworth League mass meeting, addressed in several instances by a layman.

The work out of town was done by district talent with the exception of Dr. J. T. Gracey, who made about twenty addresses in fifteen days. No two of his discourses were the same. Printed questions, each on a separate slip, were distributed among the audience. He answered all with clearness and forcefulness. His listeners will never forget his remarkable itinerary.

The pastors, weeks before the campaign,

were communicated with by the presiding elder. Each was asked to carefully prepare a missionary address. This was to be used three times at least; to his own people, in the missionary pulpit exchange, and at one or two of the conventions. Every man on the district was utilized, together with a number of laymen. Every detail of the convention was arranged, even to a notification by letter to each speaker about his particular train.

The result was, every convention was held on the date named, and the whole out-of-town district was covered, with twenty-three conventions in a period of sixteen days, including two Saturdays, on which days no meetings were held. In that time more than one hundred and thirty addresses were made, and every session was a success. The district was stirred and the effect was cumulative.

A conspicuous feature was the exhibit of

missionary and Epworth League literature by departments, also that of our Woman's Missionary Societies. This was generally at the front of the church and covered about fifty running feet of table. The walls were adorned with maps and appropriate placards. The exhibits in most features were duplicated for simultaneous conventions. This formed a text for one of the addresses. Two competent persons traveled with each exhibit. The late night packing and early morning trains in order to have all in readiness at the next place were a severe tax on those in charge, but they never failed to be equal to these exacting demands. While no one connected with the campaign had any financial interest in the orders taken, yet quite an amount of missionary and League literature was sold. Maps were left on the walls of churches to remind and instruct.

Looking back over the whole campaign, with its rapidly shifting scenes, its many

audiences, portions of whom came over roads well-nigh impassable, their reverent attentiveness throughout long sessions, their expressed interest, their lavish hospitality, one can but have a new and larger faith in the people, together with a deepened conviction that the word of the Lord shall not return unto him void.

The people will amply support our missionary and benevolent causes when once they are put in possession of the facts.

In the discharge of his missionary responsibility the presiding elder should visit the Sunday schools and Young People's Societies as regularly as he does the churches of his district. He must seek to be an up-to-date encyclopedia of plans and missionary methods applicable to the several schools and Leagues. Should not a district feel that for information or initiative in the matter of missions there is no need to look beyond its presiding elder?

A presiding elder may stimulate his district to splendid endeavor by a great missionary convention such as we have planned at Buffalo for the Genesee Conference as a constituency.

A presiding elder's district is more pliable than the average individual church; hence the elder whose plans are clear-cut, if energetically applied, may mold his district almost at will into a compact and well-drilled corps, fit to take its place in the right wing of God's line of battle.

PLANS OF CAMPAIGN.

THE IOWA PLAN.

By REV. J. B. TRIMBLE, D.D.

In the working of the Iowa Plan of missionary campaign we are not a unit as to the time we spend. In some regions a week is set apart, charges are grouped, and the whole district is covered in six or seven days; in others—forming the rule, not the exception—a whole month is given to a missionary campaign in which the district is subdivided.

Now, the first method has some things in its favor: it does not consume as much time, and all parts of the district are moving in unison; but after years of experience as a presiding elder, and some considerable time on a charge, I express myself unquali-

fiedly in favor of the latter method. The one-week plan prohibits the presiding elder from using the district missionary secretary and other missionary leaders on more than a few charges, and prevents the presiding elder himself from visiting any but a few charges, when his presence ought to be felt and his views heard in every charge on his district.

We have found a district organization necessary in Iowa. I think in all the Annual Conferences of the State we have District Conferences. In our first session the whole district goes behind the missionary campaign plan and the missionary commission is appointed, consisting of the presiding elder, district missionary secretary, and, if the district be divided into subdistricts, one from each, elected by popular vote. We determine on having a district campaign and pass it over to that committee of about seven to make the arrangements. The com-

mittee has an early meeting, outlines the plan, formulates a program, and then passes that over to the chairman of each subdistrict, who calls the pastors of the subdistricts together. They go over the program, make assignments, and make arrangements for their particular field, and pass it over to a select committee, who go over it again, so that every pastor in the district has something to do with the missionary campaign.

I know of no better primary method than that suggested by the Discipline of our Church and this missionary campaign method. Northwest Iowa Conference in 1887 indorsed it. The Conference was then contributing $3,681, and is now giving more than $22,000. The State of Iowa ranks high in missionary help, and does not rank so high in wealth. Other Conferences in that great middle West, just as wealthy, do not give one half as much. It comes from the

method adopted and successfully used from year to year in campaigns.

MISSIONARY CAMPAIGNS.

By REV. W. F. OLDHAM, D.D.

THERE can never be any single plan that will work in all our borders. It must be a method of campaigning which will convey to every church the accumulated wisdom of the district, the accumulated knowledge of the district, and the accumulated, if I might put it so, concession of the district in regard to this matter.

In the best method of campaign the strength of the district is available for the missionary development of the individual church, as they always put a sprinkling of the strongest men in each subdistrict and they then send these men around. According to such a plan, every pastor has to write a new missionary sermon every year.

Whether he moved last year or not, he must write a new sermon, because he will preach his sermon in the presence of the same pastors, and you know if ever a brother is upon a keen edge it is when he is before his own district brethren. This insures that the individual pastor through the district will ascertain the current facts, and that he will stand prepared before his fellow-pastors to make an adequate presentation of the claims of the missionary cause.

Give me the Sunday school superintendent, give me the leader in the official board, give me the chief directing officer in the financial board, a little sprinkling of the Epworth Leaguers—give me a handful like that at a missionary rally, with three or four Methodist preachers, and let them get agoing, and I don't care whether the rest of your church turns out or not, presently from man to man the movement will go; it is not those who are absent from the gath-

ering that I care especially about, it is the little handful that are present and the effect upon them. If you produce the right effect upon them they will communicate it.

As the presiding elder goes, so the district goes—I can prove that by a hundred statements of positive facts. Get a strong presiding elder with a method of campaign, with a determination to put intelligence and added conscience into his district, and he will work out the method. Somehow or other he will accomplish these two things: a deeper knowing, a deeper feeling of obligation; and will lead his district to continual and increasing victory.

THE DISTRICT SECRETARY.

NEED FOR, AND WORK OF THE DISTRICT MISSIONARY SECRETARY.

By REV. C. E. DAVIS, D.D.

Is the district missionary secretary a necessity? The general missionary secretary has his well-known duties to perform. The field missionary secretary is a St. Paul burning his way over his large district, arousing the Church to enthusiastic action. The district missionary secretary has the all-important work of following up the general and field secretaries and planning and working business details. Twenty-five per cent of our membership gives ninety-five per cent of our missionary money to-day. The district secretary has a big job on hand if he proposes to get after

that seventy-five per cent who do nothing, practically, for missions. He can do it; he must do it. If he is the right man in the right place, he will do it; and he will do it through his ministerial brethren.

The population of the earth in round numbers is fifteen hundred millions. Over two thirds of that number—some say more, some less—are heathen. The mortality of the race is such that the average length of life is about thirty-three years. The deaths in thirty-three years must, therefore, equal the present population of the earth. Some will live more than thirty-three years; others will be born who will live less than thirty-three years; average, thirty-three years. Fifteen hundred millions dying in thirty-three years makes a death rate of three for every two seconds of time. Two thirds are heathen; hence the heathen are dying at the rate of one a second. Let the district secretary thrill his brethren with

this terrible fact, so that they will thrill the Church and the attention of the Church be aroused.

Ministers must see and make everyone else see that Western civilization is Christian civilization, and must fill the earth. It is our duty as ministers to saturate ourselves with information which reveals this truth in its broadest sense. The district secretary has a most important work to do right here at this point. To his very best ability he must lead his brethren, if need be, to see sharply the differences existing between Christian civilization and all other civilization of all time, and then make his people see those vital differences. I believe that this one point, if fully presented by the ministry of our Church, will rouse the Methodist Church to giving as it has never yet been roused.

Every district missionary secretary must be the architect of his own plans. I will

suggest one very simple plan of raising money which stimulates the givers (and some nongivers) to intelligent study of the great problem before us. First, get the people roused as much as you can. You or possibly the field secretary may help the pastor to do this, if he wants any aid. Get him to do it if he can. He is the best man on the field to do it, yet if he wants the field secretary or you, go if you can. Then, when the interest is aroused, throw in a few telling facts, and ask everybody to give at least a cent a day for carrying the knowledge of Jesus Christ to the vast horde of heathen who as yet do not know of his existence. A cent a day! Pretty small? Yes. Tobacco users spend many times this sum every day. The moderate drinker averages far above this. Most of our young people spend far more than this at the soda fountains, candy stores, and on the electric cars. Let us stick for a cent a day, and

keep holding that up before the people, urging those who can to give the nickel a day, or dime, or quarter, or half dollar or more a day. Then show them that this insignificant gift will furnish us with thirty thousand dollars a day, or ten millions a year, if we have three millions of Methodists willing to give a cent a day. It is a good plan. I have found that it works splendidly on different kinds of charges. Why not on districts? In one charge where I was we were under considerable embarrassment, yet with a cent-a-day plan we more than doubled the missionary collection, and nobody growled, excepting non-givers, that we were sending too much money away from the Church. But it is a plan that must be pushed all the time. It never pushes itself. No plan will. At first it will not succeed as well as we think, but keep it up. It is a winner. I have found in my own experience that neat subscrip-

tion cards and collection envelopes, backed by good-natured and optimistic pushing, will make it win everywhere. I do not say it is the best plan. It is a plan.

The tremendous responsibility of rousing a sleeping people to the needs of Christian missions falls with immense weight on presiding elders and district secretaries. We can carry it, and as we carry it we are going to win.

SELECTION AND QUALIFICATIONS OF THE DISTRICT MISSIONARY SECRETARY.

By REV. W. H. LINDEMUTH.

IN the selection of district missionary secretaries it would be wise to magnify the importance of the office by summoning the appointees to a conference with the bishop and his cabinet, when the new secretaries might be impressed with the largeness of their opportunity. Then it will be known

whether or not a pastor is willing to assume such arduous labors in connection with his regular work. This method of procedure will invariably secure the best men for the place.

No office within the gift of the Conference requires a wider range of qualifications. First, the district missionary secretary must be profoundly interested in world-wide evangelism. He must have the larger vision of the Master which takes in the pygmy of Africa and the cultured American. Without this deepening and absorbing personal interest in the success of missions, no secretary can create in the people a strong and abiding conviction of the necessity and propriety of foreign evangelism.

Second, the district missionary secretary must have a full head as well as a warm heart. He must be generally intelligent upon the facts and science of missions. We

are compelled to believe that many pastors are too poorly equipped to deal with and defend the missionary problem. And this is not true merely of the country pastor. A few sermons and addresses, musty with age, filled with antiquated facts and figures, will never create in the people such a missionary ardor and enthusiasm as the present emergency requires. The people want facts concerning our success and opportunities; the cause of missions frequently needs a defense against the attacks of the indifferent and unbelieving. Missionary enthusiasts are made by informing the head as well as by warming the heart. Let our people know something about the *geography* of missions, the vastness and variety of heathen territory; the *history* of missions, the successes of the past, the difficulties surmounted, and the present situation; the *arithmetic* of missions, the density of the population of heathendom, the problem of

reaching a thousand million of people with ten thousand workers, the money problem; the *grammar* of missions, the divine imperative mode, "Go ye." Give the people a glimpse of world-wide missions, a rich and continuous supply of facts, a knowledge of the work of our missionary organizations, the story of missionary heroism, and when the appeal is made to the heart for Christ's sake there will be an intelligent, liberal, and prayerful cooperation.

Third, the district missionary secretary should be a forceful speaker and a man of good executive ability.

The district missionary secretaries of a Conference should heartily cooperate. They should form themselves with the presiding elders into a permanent missionary cabinet, and together consider all the needs of the various districts.

The district missionary secretary should keep in touch with the pastors in each

charge, remembering that the pastor is the key man. Inspire each pastor to missionary leadership in his local church. Convert him to the cause of missions if he is indifferent. Be bold to suggest that he should subscribe for some current periodical literature, such as the *Missionary Review of the World,* and that he should diligently study Dr. Dennis's *Christian Missions and Social Progress,* Dr. D. L. Leonard's *One Hundred Years of Missions,* and Dr. A. T. Pierson's *Modern Missionary Century,* and the works of such writers as Speer, Mott, Warneck, Baldwin, and Reid. When the pastor is intelligently prepared for work in the home church, he will be available for work on the district.

Talk face to face with groups of pastors whenever possible. Introduce the missionary work of the Conference before the ministers' Monday meeting. Make a request of the program committee for permission to

have a missionary Monday now and then. Let the secretaries suggest the program.

Form a bureau of missionary speakers, selecting the pastors who are able and willing to render service in addressing Sunday schools and church meetings, camp meetings, and conventions.

Secure the cooperation of pastors by arranging an exchange of pulpits, when each speaker is to represent to another congregation the red-hot facts of missionary work. This has the immense advantage of the force of a new voice, and a new person. Such interchange of pulpits can best be accomplished by forming groups of contiguous churches. Place a live missionary pastor at each group.

Request the presiding elder to preach missions around the district. A strong missionary sermon by the executive of the district would open the way for the secretary's appeal.

DEVELOPING THE DISTRICT.

FIELD, RESOURCES, METHOD.

By REV. J. S. GREENFIELD, D.D.

ASSUMING that the district missionary secretary has the first and most essential qualification, in his own character and spirit, his work then becomes twofold: first, to make a thorough study of his field; second, to make a thorough study of his resources, that these may be made to fit the one into the other. Studying his field will mean coming to a knowledge of the churches and of the pastors. This is necessary, for only by gaining this knowledge will he know what to do in each particular place.

Then he will study his resources. The resources are local and they are general. The local resources are the churches, the pastors, the Sunday schools, and the Ep-

worth Leagues, and while it does not come technically within his field of duty to use them, I do not see why he should not call into service the Woman's Foreign and the Woman's Home Missionary Societies, those efficient auxiliaries of our Church. Beyond the local resources there are the general resources—the general secretaries, the field secretaries, then men and women in the home church who have a reputation for their interest in missions and the men, and women, too, who have been in the foreign field, who can relate achievements in missionary enterprise that may thrill any audience.

The secretary, having studied his field and having studied his resources, is ready to plan his campaign. This may take one of three forms: First, he may plan for a district missionary convention, or, second, for subdistrict group meetings; but, owing to the present small degree of missionary interest in the Church, a large attendance at

a district missionary convention or at group meetings is usually impracticable. This difficulty, however, may be overcome in part by the district secretary prevailing upon the committee having in charge the annual camp meeting, where such a gathering is held, to set apart one day as "Missionary Day," and then securing the services of some strong representative of our missionary work as speaker.

But the form of campaign that I think promises to solve most effectually what is called the missionary problem of our day is that which provides for the division of the district into subdistricts with a subdistrict chairman, and that provides for a missionary rally in each church on the subdistrict. Supposing that in each subdistrict you have eight churches. A meeting is held in each church, consisting of an afternoon and an evening session, sometimes with a missionary tea in the evening bringing together in

a social way the people of the local churches and the eight pastors of the subdistrict. The program is furnished by the eight pastors, providing for eight addresses, and a program long enough to give a comprehensive presentation of the missionary interests of our Church. The program is arranged by the district missionary secretary for each of the subdistricts. He has studied his men and he has studied his churches. He knows what theme each minister is best qualified to write upon, and he selects that theme for him. Sometimes it is a theme altogether foreign to the general reading of the man who has to prepare the address. So much the better. But there are eight pastors in that subdistrict preparing eight addresses having a missionary theme in mind at least two months before they are to give the address. They are bound to get interested in eight different phases of missionary work. When they come to the special

preparation of the address they are bound to do some supplementary missionary reading. As the campaign progresses through the eight churches each man will deliver his own address eight times, which will inevitably fix it in his own mind, and he will listen to seven other addresses eight times also, and if nothing else is achieved by faithfully prosecuting this campaign you have the preachers on the whole district very familiar with eight phases of our great missionary work. If nothing else is accomplished than that it is worth the prosecution of the whole campaign.

Then, again, you bring the eight preachers into close contact with the people at each place for a whole day. Eight men heartily interested in missionary work, moving among the members of a church for a whole day, cannot help but arouse some missionary enthusiasm apart from the addresses they give.

THE PASTOR.

THE PIVOTAL POSITION OF THE PASTOR.

By REV. W. F. ANDERSON, D.D.

THE pastor is the pivotal man. He is so because he forms the point of contact between the unchristian world, with its needs, and the resources of the Church of the living God. It is his to lay bare to the minds of the people the awful needs of the unsaved world, and then his, by persuasion, help, and by the presence of the Holy Spirit, to bring the grace and the love and the sympathy of the children of God to the needs of the unsaved world.

There are two or three things that are very essential. Our Lord's dream of universal conquest must be accepted as prac-

ticable. How long was it ridiculed as a mere fanciful dream, how long were men skeptical as to the possibility of its realization! It remained for the nations, the so-called secular nations, of the earth to dissipate all our doubts and to tell us that our Lord's dream of universal conquest is a practicable thing for this world. When the representatives of the various nations were gathered yonder, at the Peace Conference at The Hague, men stopped their ridiculing and began to see that this was more than a dream or personal ideal in the mind of Jesus Christ.

But if it is essential that this ideal is to be accepted by the Church of the living God, who is to be the human instrumentality in bringing about this consummation? The pastor. Not only is it necessary that men should be induced to accept this ideal as a practicable thing, they must also be brought into vital sympathy in the execu-

tion of this great enterprise born of the purpose of Almighty God; and he who propagates this Gospel is the same as he who by his persuasiveness must lead his people into that depth of the Christ-life where they shall agonize for the world's redemption even as did he.

Having entered into sympathy with this great purpose of our Lord, it is essential that the people shall be induced to bring of their means in such abundance that the practical realization of this scheme shall be brought to pass. What a problem we have on hand! I have asked myself, I think, a hundred times, how, in the name of God, I am going to get a man who has an abundance of wealth to see that his business in this world is to devote that wealth to the advancement of the Gospel of Jesus Christ. How are we going to induce men to live less luxuriously in order that they may give more generously to the propagation of the

greatest thought that ever entered into the mind of Almighty God himself? Only as the Holy Spirit helps us shall we be able so to do. This is unquestionably the problem that is upon us now.

Conceive what would happen if every pastor of our fifteen thousand pastors was aflame with zeal for the missionary cause and was the leader of his people, in the true sense of the word, to the highest possible achievement for God.

THE MISSIONARY RESPONSIBILITY OF THE PASTOR.

By REV. E. M. TAYLOR, D.D.

There are two fundamental principles or convictions that must take hold of the minister of Jesus Christ before he can in any way do effective work for his King. First, he must believe that Almighty God has a

plan and a purpose in the creation of humanity, and that it is his purpose to bring this human life into fellowship with his knowledge, his holiness, and his love. The second great conviction is that it is the purpose of Almighty God to use this old Gospel as the method and means of bringing his colossal design into realization. These two principles, firmly fixed in our hearts, give us the basis on which we are to stand and work in relation to the great cause of foreign missions.

To put it in a way that we may understand it, perhaps, as it touches our lives, the command of the Lord Jesus Christ was the last will and testament of the Master to the first missionaries who undertook to preach in his name. You and I are executors of that will and testament to-day. The sacred trust is committed to us by Jesus Christ to see that the purpose and plan of that will is put into execution in this world.

And the moment a man feels that he is called to be indifferent to the things that belong to the commission to preach the Gospel in this world, that moment—I care not what his intellectual or oratorical ability or what his position in the Church may be—the moment that man ceases to hold that comprehensive view of the Gospel, he becomes an embezzler from Almighty God, he steals from the heirs of Jesus Christ. Now, that is a hard sentence, and I have not time to make it explicit in the few moments given me this afternoon; but you and I are sufficiently acquainted with this word to know the command of Jesus Christ. It is a Christian imperialism that we are preaching in this world.

If the man whose business it is to serve as a watchman on the walls of Israel hears not the sound of hammers and the shouting of those who are building God's kingdom, he is to be pitied; his soul is not aflame

with enthusiasm, and it is impossible for him to kindle the zeal or stir the souls of those who are under his care. It was my supreme privilege to labor as a pastor for twenty-one years; and I know of the opposition, the spirit of pride and arrogance which may be encountered in certain portions of our church life. It requires a man to come from his knees, it requires him to get under the blood of the cross of Jesus Christ; it requires him to hold such close relationship with the Master that he confers not with flesh and blood when he presents the cause of his Lord in the foreign work before the congregation to whom he is called to minister. Let us get together, before our God, and ask to be delivered from the discouraging phases of opposition and indifference, by turning to the vision of Jesus Christ, and by knowing him in the power of his resurrection and the fellowship of his passion for lost men.

THE PASTOR SPREADING MISSIONARY INFORMATION.

By REV. JAMES MUDGE, D D.

As I think of the seven hundred foreign missionaries of the Methodist Episcopal Church, and especially of the little band in India with whom it was my privilege to labor, I hear them saying to me, "Speak for us."

Well do I know what the toil-worn, heart-burdened men and women would have me say. It is not the work that breaks those men down, hard as that work often is; it is not the climate with its terrific heat and its perils of many kinds; it is not even the long separation from native land and loved ones that cuts them most to the quick; nay, nay, these they can endure and can gladly welcome for Christ's sake. But what does afflict them the most, believe me, what does kill them by inches

and what takes their very heart's blood is their being forced, for lack of a few paltry dollars, to turn from the opening doors that on every side invite them; to refuse the invitations that continually come to them; nay, to tear down with their own hands that which with patient sacrifice they have built up. When school doors have to be shut, chapels to be closed, native preachers and teachers to be dismissed, inquirers to be turned away by the hundreds, and converts by the thousands to be thrust back into heathendom simply because the appropriations have to be cut and cut again—ah, then they cry out in their agony, "O Lord, how long, how long!"

When the pastor in the home land perfunctorily takes up the missionary collection and gets a hundred dollars when he might, with sufficient effort, have got five hundred dollars; when the rich church pays out for its music, its flowers, its costly ornaments,

and its luxurious enjoyments hundreds of dollars more than it gives to save a thousand million of non-Christians—ah, then that pastor little knows, that church little comprehends, what cruel stabs are given to the heart of the missionary—nay, to the heart of the missionary's Master and Lord.

It is the pastor who holds the key to the situation. That is self-evident. It is the negligence and apathy of the pastor that account for the indifference of the churches. Of that I am absolutely certain. What can the pastor do to make himself and his church missionary in spirit and practice? Three things: he can do it by inculcating principles, by spreading information, and by organizing helpful collection agencies in the field of the local church he serves.

The spirit of missions is simply and solely the spirit of Jesus Christ. And only as we, as pastors, shall succeed in reviving the spiritual life of the churches, only as we

shall succeed in getting them filled with this personal love of the Lord Jesus Christ, can we hope to see this cause marching forward as it should, and this indifference disappearing. If we want God's cause to move on, if we want that all nations should speedily come under his banner, then we must do our very best to arouse our churches, to get them out of this shallow experience, which is scarcely more than a form, and get them baptized with Pentecostal power. Then the gold will be poured out like water on the altar of Christ's cause.

Fuel is necessary that the fire should burn, and the pastor is the one who should gather together and heap on the coal. And facts there are in these days, of the most encouraging and stimulating character. For a dozen or more years I have read the best missionary periodicals in the world as they have come, month by month, to my table; and I can aver to you that there is no more

fascinating reading than that which is piling up around us from this source.

Give the people the facts, and the funds will come. I have never failed to increase my Sunday school collection from three to seven fold while increasing also the missionary collections in the congregation. At a little church in Massachusetts, where I was stationed when I returned from India, now nearly twenty years ago, I drew up a constitution for my missionary society; and I aver to you that if that could be generally adopted and worked by our churches the most marvelous results would follow. I know it from what I have accomplished over and over again.

MISSIONARY SERMONS.

By REV. SAMUEL F. UPHAM, D.D.

WHAT is a missionary sermon as it is usually understood? I answer, in the first

place, it is a very dry concern. There are preachers who are earnest, alert, and dynamic usually, but it is marvelous, very marvelous, how dry they are when they attempt to preach on the world's conversion. In some parts of the country it has passed into a proverb; "as dry as a missionary sermon." I have myself heard men preaching when I really thought they would endanger the insurance on the property—they were so very dry.

In the second place, missionary sermons are usually much too narrow in their scope. When we preach a missionary sermon we preach on the foreign field entirely. I don't particularly object to that occasionally, or even frequently, but it seems to me we must keep ever before us these words, "The field is the world." We must look out for our own country, for the great cities, the centers of population; for in the great cities and centers, like Philadelphia, New York,

and Boston, there are gathered thousands of foreigners. We send the Gospel across the sea—and we ought to do it, we must continue to do it—but we must at the same time look out for those strangers who are within our gates, and see that they have brought to them the Gospel of the grace of God.

Then, in the third place, a missionary sermon is usually a very unwelcome affair.

I was greatly refreshed when going to Philadelphia three years ago last winter, to one of the largest churches, the pastor of which had been a pupil of mine. He invited me to come to his church and preach the missionary sermon. He said to me: "I gave out four weeks ago that you were going to preach a missionary sermon; we have been getting ready for it all through the four weeks; they are expecting it to-morrow morning, and if it should be a pleasant Sunday morning you will have the

church crowded." It was a pleasant Sunday morning, and the church was crowded from one end to the other. In the afternoon they gathered again for the children's collection, and the Sunday school came in. Such giving I never saw before. In the evening I preached again—twice the same day—on the subject of missions; and they grew in grace all the time. That's the way it ought to be, and shame on the congregation that will not stand it.

Now, a genuine missionary sermon, if I know anything about it, ought to be, in the first place, informing; it ought to abound with facts, and the facts ought to be well related and should be at the preacher's tongue's end, so that he may present them effectively.

In the next place, the missionary sermon ought to be intellectual. A religious discourse is called a sermon only by courtesy unless it has in it a substratum of good, so-

ber thought. And so a missionary sermon is a miserable apology, a caricature, unless underneath it there is a foundation of thought.

These missionary sermons must be frequent. If I were pastor I would not announce beforehand that next Sunday I intended to preach a missionary sermon, but I would preach one; and if I felt constrained to preach one on the following Sunday I would do so. I would preach many times a year, once a month anyway, on the subject of Christian missions.

Let a pastor next Sunday take up China and tell the people what he knows about the Chinese. The next Sunday let him take up India, and tell them what he knows about that country; then Japan, Korea, going through a brief history of the nations, showing their peculiar characteristics, showing how in old China and in India, Japan, and Korea the old Gospel is the

power of God unto salvation just as it is in America. The people will listen to such proclamations of divine truth and go away pleased.

We have been praying for a revival for a long time, and some have said, "After all your prayers the revival has not come." It has come. Not exactly along the lines that we expected it, perhaps, but it has come in this form: a quickening throughout all our Methodism of a desire to carry the Gospel to the earth's remotest bounds. Let us be equal to the occasion; and let us feel, brethren, as pastors of the churches, the tremendous responsibility that rests upon us.

DEVELOPING THE LOCAL CHURCH.

THE DISCIPLINARY PLAN OF WORK FOR THE LOCAL CHURCH.

By REV. S. O. BENTON, D.D.

"THE support of missions is committed to the churches, congregations, and societies as such." So says the Discipline; and in saying so it not only lays down the basis of the regulations of our own Church on this subject, but it condenses into a single sentence the whole philosophy of missionary support.

The Disciplinary plan contemplates five things: 1. The diffusion of information. 2. A monthly meeting. 3. A method of collections. 4. An annual field day. 5. An organization of the Sunday school. In all

these the pastor is assumed to be the leader. And it is provided that he shall have the active cooperation of a special committee appointed by the Quarterly Conference. As the nomination of this committee is largely under control of the pastor, he should see to it that suitable selections are made. In fact, the pastor who does not have the very best material his church affords on his missionary committee, at least after his first year in a charge, is responsible for a neglect at the start which dooms to failure the whole Disciplinary plan.

The first item in the plan is the dissemination of information. Intelligence concerning missionary matters is very properly made fundamental. If there is any one word that we need to emphasize just now, it is *educate*. The diffusion of information need not be a very difficult task in these days. A great variety of attractive missionary literature is within easy reach. There

is our excellent monthly, *World-Wide Missions,* offered free to all families which subscribe one dollar or more to the general treasury. The pastor is expected to get a list of all such families, and send it in. You would be surprised to know how many pastors do not do it. They are indifferent to it. And here is really one of the very best ways of improving the general intelligence of the Church on the subject of missions. It will pay occasionally, brethren, to send for a quantity of sample copies, offered at the rate of a dollar per hundred, and distribute them gratuitously among those who do not receive them under the contribution plan. Some of these persons will subscribe a dollar the next year.

Then we have a really interesting line of leaflets at low rates, as you will find if you examine them. An elegant series of brochures on the several fields occupied by our Church is just now being produced.

Each one of them gives a graphic description of some one country, its people, customs, and religion, and then shows what is being done for its evangelization. Four of these numbers are already published—one on India, one on Korea, one on China, and one on Japan. These little books are gems of the printer's art. They cost only a dime, and they will sell on sight if they are offered to our people. Those who buy one will want others, finding that in this way they can acquire a really beautiful and valuable missionary library at a very trifling cost. There are text-books for classes, and there are the larger books, *The Open Door,* the campaign libraries, and other attractive volumes. Some of these can be sold, some can be placed in the Sunday school library, and others can be obtained from public libraries.

In beginning the observance of a monthly missionary meeting, some pastors have

thought it wise to move cautiously and try first a quarterly or a bimonthly meeting. It may be prudent in some communities to put in the meeting without suggesting it as a regular arrangement, and make it so good that a second will be wanted and demanded, and then a third, and then a repetition at stated intervals. But that meeting must be made an interesting meeting. A missionary prayer meeting, held perfunctorily and left to run itself out in extempore generalities about missions, will not do for the twentieth century. Programs must be prepared, and in the preparation of these the pastor and missionary committee will have ample opportunity to exercise all their skill in providing attractive features. Most of the parts should be assigned in advance, though never to the absolute exclusion of spontaneous exercises. I found very great help from the young people in my churches in preparing for these missionary meetings.

Earnest prayer should be a characteristic of this monthly service. Jesus pointed to the whitening fields and said, "Pray ye the Lord of the harvest to send forth laborers into his harvest." The aim of this monthly meeting should be not merely to entertain, nor even to instruct, but to stimulate to a devout pleading with God.

The Disciplinary plan for making collections is thoroughly methodical as well as Methodistic. It presupposes an earnest endeavor to get every member of the church and congregation pledged to a definite contribution. The last man is to be found and invited to help. Now, here is suggested a serious failure in our practice. In many churches a few persons do most of the giving. In most churches may be found a large number who will willfully or carelessly neglect their privilege. If only we could succeed in securing something, whatever they might chose to make it, from all

those who gave nothing to us the last year, we would, without any further increase from those who have been contributing, see an advance in our collections that would startle the whole Church.

In visiting a very small and a very poor country charge for quarterly meeting services, in New England, a few years ago, I learned from the pastor, a very modest, quiet man, that he had raised a hundred dollars for missions. I looked at him with amazement. I would not have thought that such an offering was possible in that community. The year previous the collection was eleven dollars. "Why, my brother," said I, "how in the world did you do it?" "O," said he, in his quiet way, "I only just went around and gave them all an opportunity."

Here is the secret, a possibility of an indefinite expansion in our receipts. Confront everyone with a chance to give or to

refuse to give. When he pledges his mite each subscriber may elect for himself how he will pay, whether annually in a single payment or in installments, semiannually, monthly, or weekly.

The annual field day should be a red-letter day in the calendar of the local church—a day in which the cause of missions should be presented at every service, including the Sunday school and the Epworth League.

The organization of the Sunday school as provided in the Discipline is not accomplished by taking a monthly or a quarterly collection. A distinct society is to be formed and missionary exercises are to be introduced, under its auspices, with the approval of the Sunday School Board.

LEAGUE MISSION STUDY.

MOTIVES AND METHODS IN MISSION STUDY.

By R. E. DIFFENDORFER.

THE provision for mission study in the Epworth League is found in an article in the constitution which refers to a department of work. But that is not the "why" of mission study in our young people's society. The "why" lies in the following points: The lack of definite knowledge among our young people as to the missionaries, their work, their aims, their fields, their province, their successes, and their outlook.

The work was introduced in the young people's society of our Church two years

ago, not confining it to Methodist missions, nor to any particular field, nor to any particular phase of the work, but in as definite and in as clear a way as possible covering the lives of the various missionaries of the various fields, the problems of all the missionaries, their successes, and the opportunities before them. The plan is to have two books on the more important fields. One is to be biographical, covering the lives of the great pioneer missionaries of these countries. For instance, the book on Africa, called *The Price of Africa,* deals with the pioneer missionaries of Africa—David Livingstone, A. C. Good, and others. The book on India, which will be brought out before long, will deal with the great missionaries of India. The book on China deals with the great missionaries of China, Robert Morrison and his type. Again, we will have the second book on Africa and India and China,

which will deal with the general description of the missions of these and the other principal world fields.

Such a scheme with twenty books will fairly cover all the missionary fields and is comprehensive enough to warrant our best attention. *The Price of Africa,* our textbook for 1902-03, adopted by twenty or more missionary organizations, was used last year by the Epworth League in over six hundred classes with six thousand members. The book was written by S. Earl Taylor, and presents in the very best possible way the field covered by the lives of great missionaries in Africa. The book of this year is by Harlan P. Beach, Secretary of the Volunteer Movement, a man who spent ten years in China and is very well qualified to write on such a subject. It includes the lives of Robert Morrison, John Kenneth MacKenzie, James Gilmour, John Nevius, George Mackay, and a chapter on

the "Princely Martyrs of China's Boxer Revolution."

I find that whenever we advocate the organization of these classes the first objection usually made is that we cannot find a leader. We need every man that we have for other work. I think these offerings of special helps, prepared by the authors of the text-books for the leaders of classes, make it possible for any amateur to take up one of these classes and make it a success.

As a result of a mission study class in a Milwaukee church three hundred and fifty dollars were subscribed to missions, and with that sum as a nucleus, the Milwaukee Epworth League took upon itself the support of Dr. Richards in East Africa. The mission study class will provide this great vision concerning the work of the missionary cause, its problems, its successes, its fields of work. It will arouse a heartfelt sympathy in the young people of the Church

for things missionary. It will provide the money. It will sow the seeds in the hearts of young men and young women which will cause them to give their lives to the Church for foreign missionary service.

WORKING THE "STATION PLAN."

THE "STATION PLAN" IN THE NEW YORK DISTRICT LEAGUE.

By W. O. GANTZ.

A FEW words of explanation on the "Station Plan" may first be required. A group of people, in the churches and in societies of young people, and old people, as well as those in the Sunday school, may join together in providing the support of a missionary at his station in a foreign field; they may pay all of his necessary expenses; they may take a man who has been sent out by a Board and relieve the Board of the support of that man; they may, as time goes on, provide assistants for that man, and raise funds to build his church, if that be neces-

sary, and, so far as possible, take the entire support of the station.

There is another side, and that is that they get into direct and constant communication with a particular spot on the other side of the world.

The "Station Plan" contemplates gifts over and above all the regular gifts of the individual before that time, so you see it does not embarrass the Board, but adds so much to its ability to carry on the work, by increasing the missionary force.

The first year we raised one thousand dollars which is necessary for the support of Mr. and Mrs. Burton L. St. John. We took them because of their splendid equipment. They had just gone to Peking and we wanted to start with them. So they have been out there, sending us back letters, sending back pictures of the hospital and of Peking University, and of the Great Wall, and writing us letters touching on

the character of their work and the splendid opportunities which they have.

This is the plan as it has worked out. We are coming to our second year. We shall send to these same people and ask them to continue the support of Mr. and Mrs. St. John.

It may be asked, What would happen if we do not continue our support of the St. Johns? I am not going to answer that so far as we are concerned. If you want an academic reply, I suppose I can answer as well as anyone, that the Board would take up their support, and be compelled to cut off needed advances in some other direction. But, bear in mind, the New York District is going to support the St. Johns next year. There isn't going to be any falling back. Have faith in God, and confidence in your fellow-men, and let them know that you believe that all things are possible, God being with us.

THE SUNDAY SCHOOL AND MISSIONS.

THE SUNDAY SCHOOL MISSIONARY SOCIETY.

By REV. HEDDING B. LEECH.

In *The Worker's Manual,* furnished by the Open Door Emergency Commission, there are suggestions which cover the entire field with relation to the subject of the Sunday school and missions.

The first suggestion is that the pastor recommend the organization of a Sunday School Missionary Society. According to the Discipline, the practical matter of organization in detail is committed to the care of the Sunday School Board. This Board elects the officers of the Missionary Society—president, vice president, secretary, and treasurer—and the Executive Commit-

tee or Board of Managers is composed of the above-named officers. The society itself is composed of all the members of the school. Such organization is a matter concerning which we have no option. It is our duty to organize the school into a Missionary Society.

The Sunday School Missionary Society, after having thus been organized, so far as its officers are concerned, by the Sunday School Board, becomes responsible for the direction of the cause of missions in the school.

Second: A missionary collection, as far as practicable, is to be taken monthly in each Sunday school. This is almost as mandatory as the first. I believe it is the duty of every Sunday school in Methodism to organize a Missionary Society, and to take this monthly missionary collection.

Third: It is the duty of the Sunday School Missionary Society to provide for

missionary exercises in the school on the day that the monthly missionary collection is taken. So you see, under that provision, there is no excuse for the system which is sometimes worked, of simply receiving the collection, month by month, without having any program, and without having any information given out.

Fourth: "The Sunday School Missionary Society is required to distribute suitable literature in the Sunday school, and arrange for occasional missionary concerts or programs."

There are Sunday schools in which the officers of the Missionary Society make careful preparation for the monthly program, providing the best talent it is possible to secure, and they are given all the time they need, at least thirty minutes, on either the first or the last Sunday of each month, to be occupied in presenting the cause of missions to the school.

I would earnestly urge that the Sunday School Missionary Society provide at least annually, and if possible semiannually, with the approval of the pastor, and with his co-operation, for a Sunday evening concert. Get the best speaker that you can find, provide information from the field, circulate missionary literature, and have your missionary maps on hand. Let the scholars have several weeks in which to make their collections, and when the offerings are received make something of it. Have the scholars bring the envelopes forward, and deposit them with the treasurer, giving some item of information concerning the great need of the mission field, some appropriate passage of Scripture, some word or hymn. These, committed to memory, always remain in the mind of the child as a nucleus around which other missionary information, as time passes, will gather.

There should be the closest cooperation

between the superintendent and the pastor, and between the superintendent and the officers of the Missionary Society. Sometimes the relationship of these two departments is not clearly understood. The superintendent is not by reason of his office the executive officer of the Missionary Society, and yet the president should advise with him. The president should preside during that part of the school time which is devoted to missions.

MISSIONARY RESPONSIBILITY OF SUNDAY SCHOOL WORKERS.

By WILLIS W. COOPER.

I have hope that some one will speak the word which will awaken the Sunday school superintendents of this land to the responsibilities that rest upon their shoulders. Years ago it was the custom of our fathers to take the children and insist upon their

going to church services—morning service, class meeting, prayer meeting, and all the services of the Church. It was the rule of the fathers of the past that they have family prayers in the home, and on Sabbath afternoon they gathered together about the home circle and taught the children the way of God and instilled into their hearts the great fundamental principles of religious life and character.

Somehow the impression has gone out that we are not as careful in these directions as were the fathers; that the children of all these Christian homes have been turned over to the Sunday school, and to the young people's societies, and the children's meetings, for their religious instruction and training.

If these are the facts, then it seems to me that the Sunday school superintendent, looking out upon the homes all through the community, should realize that upon his

corps of teachers rests the responsibility of laying the foundation of Christian character in the hearts of the young.

The prime need of this hour is that superintendents, our many thousands of superintendents, should have caught the vision of our Master, his last dying command to the world, when he said, "Go and disciple all nations." O, how many of us have heard that call and feel that it means that upon you and me rests this responsibility. I am so glad that in these days there are men and women who believe, if they cannot go, then it is their duty to send this Gospel around the world.

The responsibility should come home to us, when we recall what some other of the organizations are doing. How gladly we refer to the Woman's Foreign Missionary Society! Only thirty-five years ago it was organized, and yet, during that thirty-five years, after the burden of responsibility

had rested down upon a few hearts at first, over six millions of dollars have been raised by these faithful women upon the two-cents-a-week plan. Wonderful! During the last year almost a half million of dollars—four hundred and sixty-seven thousand dollars, I think it was—have been raised by the women of our Church. God bless them for feeling the responsibility that rests upon them!

And, again, a while ago there was nothing done in the rank and file of the young people of our Church, but in some way the work got started and developed until we have this missionary spirit, this missionary vision, if you please, until thousands upon thousands are united to-day in the study, the systematic study, of the great problem of missions. They are inaugurating a campaign until the whole community is becoming enlightened by information thus obtained.

Once more, we may ask the question, will our responsibility be any the less if we will not see?

It is plain to every one of us that we cannot shirk; that God will hold us responsible if we are not true to the vision as we see it. And whether we see it or not—I mean in this sense, that if we are determined that we will not see it, that we will not follow God's special call—then God will hold us responsible.

How can we do more to awaken the Sunday school? It seems to me, dear friends, if we would do what we ought to do for missions, we would see to it that the Sunday school, with all its possibilities, its enthusiastic young people, would be the largest and most important factor in the Church of God. It can be made so. Let us resolve that, so far as we are concerned, we will be true to the vision as it shall show itself, and go out and do our duty.

MISSIONARY ACCESSORIES.

HELPS FOR THE SUNDAY SCHOOL.

By MISS V. F. PENROSE.

I THINK our Sunday schools ought to show that they belong to God for missions. They may have chairs and a desk, but they ought to have a map of the world. Before you give any money to missions, buy that three-dollar map and hang it up and keep it up. It is one of the most important things in the work. The people who come into the room will notice it in a way you will little understand. It can be used again and again. I heard of one church where the map was frescoed on the wall.

Besides the map, you should have other things. Our missionaries can send a great many little inexpensive things which can

be framed or fastened to the wall, such as scrolls, or embroidery with mottoes.

Illustrate Bible expressions. Take the words, "O Baal, hear us," where you read the description of Baal worship. I have given that description and held up these gods of mercy from South China, prayed to in times of sickness and trouble. Think of it! All the false or heathen prophets gathered together, crying, "O Baal, hear us." And this also [indicating] has been prayed to in the same way, and no voice, no answer. Boys and girls seeing a thing like that don't forget it.

Then, we talk of "vain repetitions." There are such in heathen lands when they say names over and over again, and these words of the Bible about the custom take on a new meaning.

In this same Sunday school where this wall decoration is hung the superintendent has taken one or two curiosities, perhaps a

Chinese book, bought it and lent it to the classes. There were not enough objects to go round, but one class will have one for a week to take home and examine, so the families might see it. Sometimes, when one curiosity is all there is, after the speaker is through and it has been shown from the desk, it can be given to one class and passed around, and it is surprising how many children can handle the thing in a very short space of time. They don't hurt it—and that is another point—they handle it carefully and it comes back safely.

The Sunday school teacher can do much. I have a class of boys—and you know boys have a great deal of curiosity—and I like to lay down something and not make any remarks; for I know that some boy will immediately take it up and want to know what it is, providing a very good opportunity to explain the object.

At the missionary exhibit there are little

boxes hanging up for Christmas offerings, a special Christmas offering, and the boards of eight different denominations have asked that we as individuals and in the Sunday schools secure these boxes that the Lord Jesus Christ may have a special gift for missions.

In our Sunday school the least interested man is often picked out to give a missionary talk. There was one man picked out to give a talk, who said: "Don't ask me to give a talk about Korea. I don't know anything about it." He was given two weeks to read up. He read four books on Korea, and he never read a missionary book before. He said, "I didn't know missionary books are like that one is." He gave the talk, and one of the young men of his class entered the church the following communion season. Then he said, "Why, now my class are all members of the Church, and what better can they be at than missions."

He organized them into a club in which missions was one feature. He was an uninterested man three months before, but he had to read in order to give the talk, and it enlisted him.

Information precedes interest. In our school each class is asked to subscribe for one copy of a missionary magazine at twenty-five cents a year and to read it—each member marking the articles most interesting to him or her.

Get that ten-dollar library, take one book, mark a chapter, and give it to some uninterested person. Don't ask that he read the whole book. In *The Korean Boy* I think everybody who reads that chapter about the Korean boy will want to read more.

After a little talk has been given in Sunday schools the boys and girls have been asked to send a postal card or note, telling what they have heard; and five, six, seven,

or eight boys or girls would write what they heard. It was quite surprising how they were interested by doing that. These postal cards were reported in the Sunday school, and so many were received. One little girl said the postal card was not long enough and please excuse her for writing a letter, and she wrote a two or three page letter. And then the name of the one who wrote the best postal or letter, who gave the most accurate account, was read out in the Sunday school as an incentive for future work.

THE LAYMEN.

LAYMEN AND THE MISSIONARY SPIRIT.

By JOHN E. JAMES, M.D.

STANDING out like Mont Blanc among the mountain peaks of the Switzerland Alps, we see upon the pages of the world's history three great men who represent epochs that have materially changed the world. Paul, that mighty man of God, stands out as the great Apostle to the Gentiles.

Martin Luther was inspired to translate the Bible in its entirety into a single language, and started the Reformation, giving a new trend to modern history.

John Wesley started a revival the like

of which the world has never seen, that changed the literature of England, controlled statesmen, and remodeled England.

The preaching of the laymen gave emphasis and power to the movement. The missionary spirit was in John Wesley. It is the missionary spirit that was in his colaborers at that time that has been carried down with the growth of the Church, and has made it a working Church. God opened up before the laymen of the Church an opportunity such as they had not before, an opportunity to work for him, but he added also the responsibility that always goes with opportunity. That is the serious part of it. We do not give all our time, we do not give up business necessarily, but we are just as much responsible for the spread of the Gospel as the preacher. There is as much responsibility and obligation upon the layman as upon the preacher

to propagate the religion of Jesus Christ; the methods may differ, but the duty is the same.

IMPORTANCE OF PROMOTING SCRIPTURAL HABITS OF GIVING.

By LYMAN L. PIERCE.

If I am to judge by my own experience, during all these recent years, we have been comparatively silent on the subject of giving as a life principle. Yet I declare to you my positive, unwavering conviction that the promulgation of this principle is one of our greatest obligations. It is not alone at gatherings of this kind that we are confronted by the need of money. In every department of church work retrenchment has become a study; parsimony is our policy; deficit is our nightmare; begging is our avocation.

The importance of promoting scriptural giving is best emphasized when we consider

the prevailing low standards. I wish that the day were past when fairs and fetes and festivals and functions were required as a part of the financial machinery of our church work.

Probably the prevailing standard of giving is that which is governed by impulse, caused by some eloquent appeal, resulting in giving what a man then thinks he can afford. I hear a statement of a case which works strongly on my sympathies, and I abandon myself to the impulse and give a dollar, or all that I have in my purse, or, in extreme cases, I even cast my jewelry into the basket.

We do not need to be in darkness as to the standard which God himself has set. God teaches plainly that I need a standard for my Christian giving. He shows positively that, unless I have such a standard, I will give by impulse and woefully exaggerate the amount, or else I will not give at all.

From cover to cover of his word runs a clear, oft-repeated, unmistakable law on the subject of giving. The minimum expression of this law is the tithe and the offerings. When the people of God wandered away from him, he called them to account in these scathing words: "Will a man rob Go? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." And the New Testament Scriptures embody this when Christ says, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." "I am not come to destroy, but to fulfill." As has been truly said, the New Testament *demands* less but *expects* more. Dr. F. B. Meyer has said, "Surely the noon of Christianity should not inspire less beneficence than the twilight."

Let us note the results of the prevailing standards of giving. The yearly contribution of over thirteen million evangelical

Protestant church members in the United States averages less than ninety cents per member for both home and foreign missions, and of the abundant wealth of the Church only one thirty-second of one per cent was given last year for foreign missions. Had each person averaged a cent a day—for which low standard we have no justification whatever—the total would have been four times as much. Mr. Eddy calls attention to the fact that our women spend more for artificial flowers and kid gloves and more for jewelry by twenty times than the Church gives for missions, and last year many times as much was smoked away as the Christians have given in a century to evangelize the world!

But you say that these high ideals of Christian giving are not practical; that they cannot be carried into operation. On the contrary, the theory has been demonstrated over and over. Notable instances were N.

R. Cobb, of Boston, and William Colgate, of New York.

At present our church membership, in an overwhelming majority, is observing the very lowest forms of giving. It is not continuous, is not systematic, is not proportionate. They are violating commands of God which are unmistakable, they are failing to accept God's challenge to material prosperity, they are dwarfing spiritually, they are retarding the kingdom of God, standing in the way of sinners, and failing to remove the most serious obstacles in the way of all-around development. They are making short-sighted investments which must result in following Christ afar off if at all. That is why the solution of this problem which we are considering to-day has been well named a question of Gospel dynamics. If we would sweep the world into the kingdom it must be a great, universal, spontaneous movement which pervades the

whole earth. If such a result is attained it will evangelize the world, and will do it in this generation—a result not easy but possible, an undertaking most worthy of our mettle, most pleasing to God, and with an outcome most devoutly to be desired.

THE CIRCULATION OF GOOD LITERATURE.

By G. W. F. SWARTZELL.

AMONG those who attended the convention at Cleveland, as attentive and interested listeners, were two laymen from the city of Washington. Soon after returning home they discussed the subject of the distribution of literature, and of preparing a plan for assisting thereby, so far as they might be able to do, the pastors of the Baltimore Conference, following the recommendation of the convention respecting the education of the people in systematic giving.

The result of their conference was the forming of a Committee on Tract Distribution. The committee was composed of five business and professional men.

Counsel was obtained of several of the presiding elders and a number of the leading pastors, and the plan received their approval. A member of the committee also appeared before the Preachers' Meetings of Washington and Baltimore, and presented the subject before those bodies, securing indorsement of the plan. Headquarters, embracing an office, and a distributing depot, were established and the pastors were communicated with.

The Baltimore Conference contains about two hundred active members. Responses were received from one hundred and four of them, desiring to be supplied with tracts. The total requests amounted to about seventeen thousand copies. There were ninety-six who were without a copy of *The Open*

Door, to whom it was sent with the compliments of the committee. Two said they could not cooperate, and the remainder made no response. It is possible that there would have been a greater number of responses if the intended elasticity of the letter had been more fully understood.

In order to save itself some labor, and make the distribution as nearly simultaneous as possible, the committee sent its shipping list to the publisher of the tract to be distributed, "What We Owe and How to Pay It," had him count, wrap, and address the separate packages, put all in one case, and ship to Washington, from which point the distribution of the separate packages was conducted through the local shipping department, either by mail or express, as the size of the package required.

The tract thus distributed was used as a starter for two reasons: first, because several members of the committee and some

of their friends had effective as well as satisfactory experience with it many years ago; and, second, because the other subjects which it proposed to use were not then in print. Those other subjects were the admirable addresses of President Bashford, Dr. Locke, and Professor Magruder, delivered a year ago at Cleveland. These are now on hand, and will be distributed at proper intervals.

Why may not a few laymen in each Conference, or perhaps in each presiding elder's district, organize themselves into a committee on the distribution of literature, under the supervision of the presiding elders or elder, as the case may be, and in this manner be the supporters and helpers of both presiding elders and pastors; not by sympathy merely, but in very act? This is not only possible and feasible but it is very desirable, as it will at the same time enlist the laymen in missions.

DECLARATIONS OF PURPOSE.

WITHOUT doubt the Section Conferences of the Philadelphia Convention were among the most helpful and memorable features of that gathering. The entire afternoon of the second day of the Convention was given over to conferences of presiding elders, district missionary secretaries, pastors, representatives of the Epworth League, Sunday school workers, and laymen. These workers assembled in their several groups after careful deliberation registered their convictions in the form of written policies. These strong declarations of purpose are especially significant. Since the Convention was made up of representative members of the Church, if the points embodied are followed out it will mean the organization of a widespread and aggressive missionary campaign.

THE POLICIES ADOPTED.

I. Presiding Elders.

Recognizing this new missionary era as one demanding new methods, also as one calling for new emphasis upon plans hitherto successful in inciting to missionary activity and liberality, we, assembled in the Presiding Elders' Section Conference of the Eastern Missionary Convention, Philadelphia, October 15, 1903, do hereby express ourselves favorable to the following policy:

1. The making more effective the Disciplinary provisions concerning Missions, particularly those relating to the Missionary Committee, the Sunday School Missionary Society, and the Monthly Missionary Prayer Meeting.

2. The bringing to the attention of each young people's society the importance of missionary and Bible study classes, this,

when feasible, to culminate in the support of a foreign missionary sent out as a representative of the District League.

3. The earnest support by the presiding elders of any efforts made by the Missionary Society in providing an adequate missionary literature for our Sunday schools and Epworth Leagues.

4. The inaugurating of District and Conference missionary conventions and campaigns in harmony with the work of the Open Door Emergency Commission.

5. The adopting of one dollar a member for missions as a minimum standard.

II. District Missionary Secretaries.

We, the district missionary secretaries, assembled in Section Conference, believing that the Methodist Episcopal Church has reached a crisis in her missionary history, heartily and unanimously recommend and indorse the following policy:

1. The immediate carrying into effect of all our Disciplinary provisions relating to missions in the Church and Sunday school.

2. The urging of our Epworth Leagues to purchase the missionary libraries for the instruction of their membership.

3. The persistent pushing of the "Dollar a Member" plan throughout the Church in America wherever possible.

4. Systematic campaigning on every presiding elder's district in the Church.

III. Pastors.

We, the pastors assembled in Section Conference, believing that as a Church we are ready for an immediate and aggressive campaign in the cause of missions, recommend the support of the following policy:

1. The carrying out of all the Disciplinary provisions relative to missions, both in the Church and Sunday school, as per

paragraphs 366, 370, 371, and 374, and Appendix, paragraph 53, of the Discipline.

2. That we give greater prominence, with more frequency, to missionary subjects in our pulpit work, and that we endeavor to place missionary literature in every home.

3. That we hereby indorse the raising of the standard of giving until at least an average of one dollar a member throughout the Church has been realized.

4. That we believe this great work cannot be accomplished without laying plans for a systematic campaign, and we pledge ourselves to inaugurate and carry forward this movement with earnestness and devotion.

IV. Epworth League Representatives.

We, the local and district Epworth League officers, assembled in Section Conference, heartily and unanimously recommend and indorse the following policy:

1. That the members of the district cabinets and local chapters of the Epworth League cooperate with the Young People's Department of the Missionary Society in the promotion of its plans.

2. That books of the Forward Mission Study Courses be adopted and used.

3. That the presiding elders' districts be divided into subdistricts; missionary committees to be organized therein under the supervision of the second vice president of the district; and the chairmen of these subdistricts to form the missionary committee of the district.

4. That an earnest effort be made to secure an average contribution of one dollar a member for missions, one dollar being the minimum, and "ability to give" the maximum.

5. That the widest possible circulation be secured for the Missionary Campaign Libraries.

6. That Epworth League conventions give ample time for conferences on methods of missionary work, and for inspirational missionary addresses.

7. That district cabinets aim to provide sufficient funds to enable their missionary committees to carry on aggressive campaigns by correspondence with local chapters, by distributing literature, and in meeting expenses incurred in other lines of work whenever such expenses cannot be met by local chapters.

8. That the principle of Christian stewardship be promoted in the local chapters of the League in accordance with the plans set forth by the central office of the Epworth League.

9. That the Station Plan be adopted, and the support of their own missionaries on the field be recommended for such districts as have been prepared for such an enterprise by an educational campaign.

V. SUNDAY SCHOOL WORKERS.

We, the members in attendance upon the Sunday School Section Conference, record the following policy:

1. The Sunday schools to be organized into missionary societies in accordance with the Discipline; the Disciplinary provisions for a monthly missionary program, monthly missionary collections, the distribution of appropriate literature, and the promotion of missionary concerts to be put into effect; at least one missionary concert annually to be held on Sunday evening in place of the regular preaching service.

2. The Sunday school missionary societies to avail themselves of the material that is already prepared, such as the regular monthly missionary program which is published in the *Sunday School Journal and Bible Student's Magazine,* supplementary material for which appears in *World-Wide*

Missions, and the missionary supplies, provided through the Rindge Literature Department of the Missionary Society.

3. The Missionary Campaign Libraries to be introduced into every Sunday school, and a children's missionary library provided.

4. The best efforts to be used to bring the missionary contributions of the Sunday school to the standard of one dollar a member as the minimum; ability to give, the maximum.

5. The sentiment to be encouraged in favor of the payment of all Sunday school expenses from the budget of the local church, thus releasing all Sunday school collections for the missionary cause.

VI. Laymen.

We, the laymen assembled in the Laymen's Section Conference, hereby pledge ourselves to carry out the following policy:

1. We recognize the importance of mak-

ing our Church a missionary Church, and that the spirit of conquest for our Lord must take possession of the souls and lives of our laity if we fulfill the commission he left with his disciples when he said, "Go ye therefore, and teach all nations;" and having realized the importance of these things, we will do our utmost to implant this spirit in the hearts of our fellow-members throughout the local churches to which we belong and throughout our land.

2. It shall be our constant endeavor to raise the standard of our obligation to God in Christian giving. We will not rest until the local churches to which we belong advance in their gifts to missions, until at least one dollar a member is given each year in offerings to the cause of missions, and until our full responsibility has been reached.

3. We will do our utmost to see that the Disciplinary provisions have been faithfully carried out in all our societies.

4. We recognize the importance of systematically and thoroughly caring for every responsibility placed within our hands, and we will henceforth apply the same business diligence in caring for the cause of missions in our churches as we apply in our every-day lives as business men.

5. We recognize the great principle of Christian stewardship imposed upon us as taught in the Scriptures, and will use our best endeavor not only to practice it ourselves, but to inculcate the doctrine in the hearts of all who profess to love our Lord.

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Methodist Episcopal Church.
Missionary Convention (
Philadelphia, Pa.)
The missionary workshop :
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